Sambioa.

/8 cont./

609 Nevertheless, caution must be used in dealing with the Sambioa. To be sure, they will hardly dare to attack well-manned and armed boats, but, in view of the great distance from the landing place to the villages, the traveler who unarmed -- only in this way is he admitted -- visits their huts can get into a very dangerous situation in case of a sudden quarrel.

The reception at the landing places usually makes a most picturesque scene. The naked brown forms stream by in groups, [301] many adventurously painted black and red, the face often daubed [302] with a thick layer of soot, some with a decorative feather diadem on their heads, others with hair hanging down in a long braid and decorated with bunches of arara feathers fluttering in the wind. All [411] are armed with long spears decorated with feathers, clubs, bows, and arrows. The discussion is held in dignified quiet, without wild shouting, the new arrivals first showing the savages their firearms, and expressly any breechloaders /9/ or revolvers, which never fail to make a deep impression. The chief asserts time after time: Karaya amigo tori, ahi mentira não tem! The Karaya is a friend of the White (tori), here there are no lies! And the bartering begins immediately (Pl. IV /see p. 106/, 2).

Once one has won their confidence, the dealings become quite unconstrained, especially with the men and boys. The small children, and especially the young girls, are very shy and usually crawl into a corner of their hut, nervously covering their faces with their hands. A stranger is never troubled by beggars. Thefts, too, are exceedingly rare.

Language.

126 A rather extensive vocabulary, as well as a number of short sentences, was written down, from which, however, little of the grammatical structure of this idiom is evident. The extremely 194 unclear diction of the people, who hardly make any perceptible 126 movement of their lips, their inability to repeat exactly what was said, and finally the swallowing of the final syllables, favored by the abundance of vowels and lingual sounds, make linguistic reception uncommonly difficult.

/39 cont./

539 In Kabõi's land people became very old; they died only when they could no longer move on account of their age.

When Kabõi returned to his people and showed the fruits, most of them wanted to go to the upper world; in vain he warned: You will find everything that you need, but you will soon die off. In spite of this part of the people moved away and populated the earth. The rest remained with Kabõi in the underworld. They are still living today in full strength, whereas the people on the earth are steadily approaching their downfall.

[171] A quite similar tale from the Warrau /Warao/ is communicated by Im Thurn (op. cit., p. 360), but it tells of a descent of the people from heaven to earth. From North America we know of an analogous one among the Mandan (cf. Catlin, Indianer Nordamerikas, Brussels, 1851, p. 131). Considering [194] that in the language of the Karaya "b" and "m" often change into each other, particularly in loan words, the name Kabõi reminds one of the name of the sun and the sun hero of the Aruak /Arawak/ tribes, Kamu, Kamui, Kamoti, or Kamutsi (see the remarks about the celebration of the Ipurina below /untranslated/), frequently recurring in South American mythology. Also Tamoi, the ancestor of the Tupi, may be identical with this.

II.

Sun Myth.

Kahererð, a Karaya girl, married the rich Šokrãã. She was sent into the forest to fetch wood. The sun ran so fast, however, that night fell before she was finished. Then the girl complained to her mother Idžokarerð: Why did I marry such a rich and mighty man if I am to be forced to work so fast. I cannot stand that. Make the sun go slower."

The mother then sent out her son (1) Beðauã (2). He

1. Also named were Komahera and Kuarodžã.

2. "The dove."

/342 cont./

879 lip-disks. He said one could get to them by way of the Tapirapé.
648 When I asked for more details, he wrapped himself in silence. Perhaps through the Tapirapé he had obtained some knowledge of the tribes living to the west.

17. The Language.

126 To make records of the language among the Karajá is very
[194] difficult, because these Indians speak their language, which is rich in nasal forms, most indistinctly. The women speak considerably more clearly than the men.

The words asked for were willingly said; the Indians were indefatigable in pronouncing them for me until I could repeat them correctly. For transcribing them I used the Meinhof transcription in Neumayer's /343/ Anleitung zu wissenschaftlichen Beobachtungen auf Reisen /Introduction to Scientific Observations on Journeys/, 3rd ed., page 484. Determining the strange diphthongs which are peculiar to the language was often difficult and is to be regarded as merely approximated.

I tried to obtain the same words in as many localities as possible. Thus, for the words of the south horde (S) I have 21 informants, for those of the north horde (N) 29. I did not obtain
192 all the words in both groups. Comparison shows that most words
184 are the same in both groups, but that a number of deviations also occur. In my opinion, however, these do not justify our assuming separate dialects, since they do not show any laws, and since it is not certain how many are due to misunderstanding. Some of
[194] them are to be explained only by the omission of vowels in rapid speech, lighter or darker vowel formation, stronger emphasis of one or another character in the diphthongs (l or r in the case of ɫ, etc.). It is noteworthy that the words obtained in the village of José, who had migrated from the south horde to the north horde, still clearly show the greater relationship with the south horde, whereas those of Chief Korumaré, who had migrated into the interior of Bananal, are more closely linked with those of the

/343 cont./

192 north horde. With Ehrenreich's Karajá words and Castelnau's
184 Sambioá words and Coudreau's Karajá words my records show
[114] correspondences as well as differences. The latter probably go back in part to misunderstandings on both sides, as may be definitely proved in a few cases. With regard to the Šavajé language, there are several very striking differences, the reason for which is as yet unknown.

197 The language of the Karajá, for the time being, is still to be regarded as isolated; the few agreements with Ge languages do not, for the present, justify our counting it among these.

192 From the beginning I followed up the differences between
186 the men's dialect and the women's dialect, which Ehrenreich (1)
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[113] 1. "Materialien zur Sprachenkunde Brasiliens /Materials for Brazilian Linguistics/": I. Die Sprache der Caraya (Goyaz) /The Language of the Caraja (Goiáz)/. Zeitschrift für Ethnologie, Vol. 26, 1894, p. 23.

discovered, and in this way obtained a great number of women's words. Those from the south horde were obtained directly from women, those from the north horde from men. The latter were able to say many words immediately; often, however, they reflected a long time before they found the word. It is doubtful whether they always gave the proper word; in any case, the women's words from the north horde should be taken with some
[191] caution. The men described the language of the women as ibinãli = very poor. They maintained that the two sexes did not understand all of each other's expressions, but that there were words which were foreign to the other sex. My records have so
194 far not confirmed this assertion. The chief difference is that in
562 the women's language a k is inserted where, among the men two vowels stand next to each other; the initial k of the women is omitted among the men. Ehrenreich gives a few further

/343 cont./

194 modifications (2). That the omission of k is regarded as the
562
[191]

2. Ibid., p. 24.

chief characteristic /344/ of the men's language may be illustrated by a joke of Pedro I. Pedro said one day that my companion Adam was a woman because he says sakuba (= jacuba, the Brazilian name for a drink made of farina, rapadura /Port., a form of sugar/, and water); if he were a man, he would have to say šăũbă. Probably the women's dialect with a fuller sound represents an older form of the language. For there can be no question here of a different language which could have originated through the taking in of women captured from alien tribes during
[129] battle. First of all, the taking of alien women (Tapirapé, Kayapó, Šavajé) is too limited for their language to be a possible influence; on the other hand, the deviations from the men's language are too slight to permit viewing the women's language as of foreign origin.

194 In speaking, many syllables are swallowed, especially at the end of words; the mouth is only slightly opened, so that a soft, indistinct speech is produced. Yet they are able to make themselves understood in a whisper far over the water. The intonation is slightly singsong, the manner of speaking uneven. Sometimes the syllables are uttered in rapid succession, then again a syllable is drawn out at length, just as though the speaker were considering how to express himself further. And this goes on in confused alternation, a way of speaking which the Brazilians greatly like to imitate. Perhaps the custom of pronouncing short-ending words long in compounds (mānă -- mănāūlă, mănādjū, etc.) goes back to this.

195 In conversations among themselves the listener accompanies the speech of the other with many nde, nde (= yes), hm̃, hm̃, or he repeats the last word of every sentence. In communicating with Brazilians they like to start the sentences with ăhĩ (= there) and to ask after every explanation: săbĕ (= understand?). In